BOOK REVIEWS

No Ivory Tower: The Story of the Chicago Theological Seminary, by Arthur Cushman McGiffert, Jr. Chicago: The Chicago Theological Seminary, 1965. 324 pages.

This volume has an immediate attraction for those interested in theological education. It is the historical account of more than a century of service of one of the outstanding theological seminaries in the nation. It is interestingly and excellently written by one whose leadership in theological studies is recognized by all. Any volume from the pen of President Emeritus Arthur Cushman McGiffert, Jr. is noteworthy.

From those early days in mid-nineteenth century when the idea of a mid-western theological seminary for Congregationalists was but a vision and a hope, the book traces the history of the Chicago Theological Seminary all the way to the present era. No effort or space is spared in order to give the reader a total picture of the Seminary: its origin, its growth, its problems, its varied experimentations in institutional expression, its distinctive accomplishments in theological education, and its significant influence not only on its own denomination but on the life of the Christian Church.

The history of the Chicago Theological Seminary is a confirmatory illustration of the usual cycles in an institution's life: the persistent vision of the founders, immediate opposition by ecclesiastical reactionaries, early struggles, difficulties in finding faculty members, growing pains, the influence of dominating personalities, financial crises, crosscurrents of constituency-opinions, heresy allegations, relentless self-studies, contemplated and actual changes in location, and epochs of significant growth and development.

The history of the Chicago Theological Seminary is, likewise, a delineation of the problems and progress of theological education in the United States. There are evident the common concerns of theological seminaries: enrollment trends, safeguards against institutional isolationism, the raising of academic standards, principles of scholarship aid, consideration of areas of neglected theological concerns, branching out into new areas of Christian thought, the social application of the Christian Gospel, continuing self-studies by the faculty, achieving a satisfying content in the curriculum, increasing its influence upon the Church, manifesting a relevant relationship to a developing ecumenical emphasis.

This reviewer is impressed by one of the concerns manifested in the developing history of this Seminary: Is it a wise trend to be more interested in having Ph.D's on a seminary faculty than in

having men with pastoral experience? Does this concern have relevance for contemporary theological education?

The reading of this history reveals one of the basic differences between the British and American higher educational systems and the Continental system. The British and American systems care for the student as a person as well as a pupil. The Continental system cares for the student only as a pupil.

Reading a history such as this emphasizes the fact that actually there are not many "new things" in contemporary theological education. Certain "things" which may appear new to us are actually rediscoveries of what has already been tried. For illustration, a plan of supervised internship for seminary students was included in the early course of study at Chicago Theological Seminary. Likewise, suggestions were made early for the continuing education of ministers who had been graduated from the Seminary. Such features as clinical pastoral training and supervised field service have for years been included in the activities of some seminaries.

Chicago Theological Seminary is to be commended for many distinctives in its developing program of theological studies through the years of its history. Within a few years of its founding, the Seminary established an Alumni Institute, which consisted of a three days' gathering on the campus when alumni could come to terms with contemporary thought in theology and philosophy. As waves of immigration from the northern parts of Europe swept into the Midwest, the Seminary realized that it would have to reach beyond a student body with "antecedents" in New England communities. In 1882 it began offering instruction in the German language; in 1884 in the Danish and Norwegian languages; and in 1885 a department of Swedish was opened.

The Seminary pioneered in an emphasis upon the social action of the Church. It was the first seminary to establish a department devoted exclusively to Christian sociology. Early it experimented with the "affiliation principle," both in relation to a university and to other theological seminaries. Even though this experiment was finally abandoned, Chicago Theological Seminary will always be remembered as a principal in the Federated Theological Faculty.

The Seminary, even though it lost its battle in the courts, took the lead among seminaries in attempting to have all of its property, including real estate holdings as well as campus property, tax-exempt. The courts ruled against tax-exempt off-campus real estate holdings. The Seminary also, at an early date, faced the possibility of admitting female candidates for the B.D. degree. Reference has been made to the Seminary's emphasis on supervised field service and clinical pastoral training. The Seminary early became interested in the emotional, artistic, and spiritual life of its students. Among seminaries it had the first department of religion and art. This was headed by Dr. Fred Eastman. The Seminary showed concern for

elevating the standard of music in the church, and for the study of church architecture. Under Matthew Spinka it pioneered in instruction in Eastern Orthodox Christianity. Led by A. C. McGiffert, Jr., it promoted intensive study in American Christianity. It played a significant role, moreover, in the establishment of the American Association of Theological Schools in the United States and Canada.

In reading this volume, one is impressed anew by the significance of dominating personalities in the establishment and growth of an institution. Chicago Theological Seminary has given many greathearts to the world of theological education. Among the "founding fathers" are the names of the Rev. Stephen Peet, George S. F. Savage, L. Smith Hobart, and a layman, Philo Carpenter. Among the early leaders were Asa Turner, Charles G. Hammond, A. S. Kedzie, N. H. Eggleston, G. W. Perkins, and H. D. Kitchell.

Through the years of its history, the roster of administrators and faculty members has included such noteworthy names as these: Ozora S. Davis, Franklin Woodbury Fisk, Graham Taylor, Joseph Henry George, Arthur E. Holt, A. C. McGiffert, Jr., Albert W. Palmer, Howard Schomer, Samuel Ives Curtiss, Joseph Haven, Samuel Colcord Bartlett, Hugh Macdonald Scott, George Holley Gilbert, Fred Eastman, Anton T. Boisen, Matthew Spinka, and Wilhelm Pauck.

Nor can such lay names as the following, in addition to those of Carpenter and Hammond, ever be forgotton: Eliphalet W. Blatchford, Victor Lawson, and Robert Cashman.

None of these lists of names is complete. But certainly they are representative of those who played influential roles in the unfolding drama of the growth of Chicago Theological Seminary.

Asbury Theological Seminary takes this opportunity to salute and congratulate Chicago Theological Seminary for more than a century of significant service to theological education in particular, and to Christendom in general.

Frank Bateman Stanger

The Jew and the Cross, by Dagobert D. Runes. New York: Philosophical Library, 1965. 94 pages. $2.75.

This little book is from the bleeding heart of a Jew whose mother's death was caused by anti-Semitic prejudice and whose nation has suffered for centuries at the hands of organized Christianity. Throughout, the author indicts not only the cruel and unchristian attitudes and actions of members of so-called Christian nations but traces the matter to what he believes to be its source in the Roman Catholic Church, whose traditional teaching blames the Jew for the death of Christ and whose leaders have fanned the

flames of persecution and injustice. Protestants also, including the great Luther himself, are quoted, reviling the Jews as a "damned, rejected race." The author appeals to a basic sense of justice that would require all men to turn from their mad prejudice, to retract unjust accusations, and to show horror at the magnitude of the crime that has put millions of Jews to death in "Christian lands"—even in an enlightened twentieth century.

The plea is not for dialogue. The Jew feels that he knows Christians. To him, Christianity in action is not a message of love; rather, it is burnings, plunder, blood, and tears. Thousands of places by their very name serve as reminders of Christian brutality. Official church attitudes as recent as the days of Hitler are cited to show the guilt of Roman Christianity. It is not dialogue but repentance that is demanded.

The writer can perhaps be forgiven for over-playing his case from history. Ten million innocent deaths at the hands of those whom Jews consider Christians are enough to prejudice any man capable of feeling. Without ignoring the general strength of Mr. Runes' case, one might disagree with the assertion that Christians must cease to implicate the Jews of Jesus' day in any way with the crucifixion. The only records available indicate that both Romans and Jews played a vital part in that awful crime. And, contrary to the author's assertion, this account could not be the result of Romans in the fourth century tampering with the records. The New Testament text, as we have it, is too well attested to permit his conclusion. Nor are we ready to agree that the cross is necessarily an inflammatory symbol that must be replaced. Rightly understood, it bears love and hope.

But common justice still indicates that no person, Jew or Gentile, should be subjected to such atrocities over the centuries because of what certain ancestors had done any more than he should be apotheosized for the sake of other kinsmen such as Jesus Christ and Paul. Anti-Semitism is a crime against God and humanity. To commit the crime in the name of Christianity is the height of hypocrisy. The Jew has a just complaint. This book needs to be read.

Wilber T. Dayton

The Reformation, by Owen Chadwick. Grand Rapids: Eerdmans, 1965. 463 pages. $5.95 (hardback). $1.95 (paperback).

Owen Chadwick, formerly a professor at Cambridge, and at present Dixie Professor of Ecclesiastical History and Master of Selwyn College, England, authors Volume III of *The Pelican History of the Church,* a projected six-volume series by a variety of writers

whose aim is to cover the history of the Christian Church from the beginning to the present time.

The work is a refreshing illustration of scholarly accuracy and insight combined with lucidity of style. It may be that occasionally the American reader will need to ponder a sentence in order to catch the British idiom, but the whole is interesting and rewarding reading.

After considering the universal "cry for Reformation," the book deals respectively with Luther, Calvin, the Reformation in England, Reformed Protestantism, the Radicals of the Reformation, and the British assault on Calvinism. Then follows a section on the Counter Reformation, taking up the Roman revival, the Conquistadors, and the Eastern Orthodox Church. The last section deals with the effects of the Reformation on the life of the Church.

Chadwick has done a fine job. Any one chapter is a complete unit, and may be read individually with much profit. A selective bibliography at the end will be invaluable to one who desires to pursue significant phases of the Protestant Reformation.

Kenneth Kinghorn

The Book of Isaiah, The English Text, with Introduction, Exposition, and Notes (Vol. I, Chaps. 1-18), by Edward J. Young. Grand Rapids: Eerdmans, 1965. 534 pages. $7.95.

This is the first of a three-volume work on the book of Isaiah by the distinguished professor of Old Testament at Westminster Theological Seminary, Philadelphia. This treatise, which deals with chapters 1 through 18 of Isaiah, is the first volume to be published in the *New International Old Testament Series* of which Professor Young is the book editor. Thus, in a two-fold sense, this book sets a precedent for the other volumes to follow.

After a rather short introduction dealing with Isaiah and his times, the author gives a helpful analytical outline of the chapters in Isaiah under consideration. The writer provides his own translation of the prophecy. It is a good translation. Differing but slightly from the King James Version, it may be said to be a literal translation, one in which the Hebrew idiom is preserved.

The general quality of the book is what one has come to expect in Dr. Young's writings. In spite of the technical nature of the work, the whole is fairly easy reading. The volume reflects an author who is conversant not only with several languages but with the labors of many other scholars in this field. Dr. Young quotes profusely from writers both ancient and modern. At times the exposition seems a bit leisurely; often the same idea could be expressed more concisely.

The author consistently maintains the Reformed doctrines, such as predestination and effectual calling. This becomes difficult at times as, for example, when God, speaking through Isaiah, offers the nation the alternative between repentance and life or impenitence and death (Isa. 1:18-20). This, says Young, does not teach free will, does not teach "within itself the ability to will and to hearken. This ability God gives only to those of his favor and choice. At the same time the responsibility to the nation to obey is not lessened" (p. 78). Here, and at other places, one gets the impression that dogma takes precedence over exegesis.

As in other works of Dr. Young, apologetic interests are prominent. Often matters concerning the defense of the traditional position concerning Isaiah are placed in special notes or in footnotes. These are very helpful to the serious student. In arguing for the genuineness of Isaiah in its present form, Young presents fully and accurately the views with which he does not agree. Then in a manner that is clear and usually convincing, he presents his own reasons for disagreeing. The effectiveness is especially conspicuous in arguing for Isaiah's authorship of the oracle concerning Babylon (Isa. 13, 14).

The author tends to favor a literal translation of passages concerning which evangelicals have differed. For example, in Isaiah's description of universal peace, he takes it as literal that the animals will cease to be carnivorous (Isa. 11:6-9). However, he does not go so far as to say that there will be physiological changes in carnivorous beasts, only that they will cease to devour each other. He does not imply that the lion will be herbivorous like the ox (p. 391). On the difficult Emmanuel prophecy the author's defense of the term "virgin" in Isaiah 7:14 is effective and convincing.

On the whole, the reader can be assured that he has here one of the most thorough and painstaking examples of craftmanship available on this part of the prophecy of Isaiah. Both in extent and depth the author's command of his material is astonishing. One does not need to agree with all the details to recognize the superior merit of the work. We will be looking with much anticipation for the appearance of the other volumes in this series.

George A. Turner

New International Commentary on the New Testament: Epistle to the Hebrews, by F. F. Bruce. Grand Rapids: Eerdmans, 1964. 447 pages. $6.00.

Over a period of almost ten years Dr. Bruce has devoted a major portion of his time and energy to this work. The result is magnificent.

The thought pattern of the epistle is reduced to a clarity and simplicity of language within the reach of all. Yet the breadth and depth of scholarship that peer from behind every sentence and page reveal the fact that the simplicity is no "tour de force." The author has exposed himself to the book of Hebrews until it has yielded its message in forthright, forceful English.

A summary of the argument of the epistle and a brief analytical outline precede the body of the commentary and prepare the reader to think quickly and clearly through the message of the book. The format also highlights the outline in the structure of the volume itself. Detailed matters of criticism, documentation, and variant opinions do not clutter the flow of comment. Instead, one is delighted to find ample and cogent footnotes that are a veritable encyclopedia of relevant data. With characteristic thoroughness and skill, Dr. Bruce has also handled the knotty problems of introduction: destination, authorship, date, canonicity, and relation to the other books of the Bible. A valuable series of indices at the end places everything at the immediate disposal of the reader.

The balance and soundness of viewpoint and approach are impressive. The commentary is remarkably free from narrow bias. The comments are exegetically accurate, thorough, historically oriented, clearly expounded, and beautifully expressed. The author has produced a volume that should soon take its place among classics of its kind. It should serve as a model of excellence for future writers.

Wilber T. Dayton

Till We Have Faces, by C. S. Lewis. Grand Rapids: Eerdmans, 1964. 313 pages. $1.95 (paperback).

Till We Have Faces is the fourth of C. S. Lewis' novels. This one was first published in England in 1956 and again released in 1964 as an Eerdman's paperback. It is a re-casting of the ancient story of Cupid and Psyche of which there have been many translations and imitations in literature and art. Lewis, in his inimitable style, has woven this piece of intriguing fiction into a fascinating tale. It makes for enjoyable if, at times, awesome reading—and a work not easy to describe.

Lewis ranks high as a myth-maker and this work is no exception. The reader lays down the book with a feeling that he has shared not so much in the frustration and anxieties of Orual as in those of all mankind; he sees in the end not the exhausted Bardia completely spent trying to fulfill all his roles, but a depleted race of men seeking to cover an inner emptiness with a facade of efficiency.

Perhaps one who has read and appreciated Lewis' allegories may be tempted to read into this story more than the author intended. Although this is not an allegory as such, the reader now and then finds himself making allegorical interpretations. These may sometimes depend more on what the reader brings to the book than on the author's intent. No one in the Christian tradition can miss the allusion when the Priest, in pleading for a sacrifice to appease the gods, says: "Bulls and rams and goats will not win Ungit's favor. . . In the Great Offering the victim must be perfect" (pp. 48-49). When Orual visits Psyche in her other world and Psyche tries to convince her of the beautiful reality of this world (invisible to Orual), one is reminded of Paul's reference to the natural man not being able to perceive spiritual matters. Again, when Psyche finally succumbs to Orual's pressure to break covenant with her unseen lover-husband, she loses her bliss and joy and goes out to suffer and wander in the night. There are many apparent allusions which no doubt would be of particular interest to the psychologist and the theologian. Lewis' own penchant for genuine honesty in all things is expressed in this statement of the Fox to Orual: "Child, to say the very thing you really mean, the whole of it, nothing more or less or other than what you really mean; that's the whole art and joy of words." The title of the book suggests an honest facing of ourselves as we really are at the center. "How can they [the gods] meet us face to face *till we have faces?*" (p. 294).

Perhaps Lewis' genius as a writer is partly in the fact that the story can have various meanings, depending on the background of the reader; or it may be enjoyed simply as a "tale that is told." The antiquity of the myth on which the story is based adds greatly to its dimensions.

Susan A. Schultz

The Irreversible Decision. 1939-1950, by Robert C. Batchelder. New York: Macmillan, 1965. 306 pages. $2.45 (paperback).

This paperback edition of a work first published four years ago comes to remind citizens of the United States of the gravity of a chain of policies formulated by our national leaders during the critical decade between the outbreak of World War II and the stabilizing of the political situation on the Continent following the end of hostilities. The volume is written by one deeply concerned for the ethical implications of our national policy, and traces the factors which led (perhaps compelled) our government to embark upon the costly path of producing nuclear devices of destruction.

The reader must be prepared for an exposure of sensitive nerve-endings in our relation to the world. Some of us have been astonished at the manner in which the dropping of nuclear fission devices upon Hiroshima and Nagasaki has been taken for granted within our nation. Certainly citizens of other nations, even those friendly to us, have not done this, as witnesses the number of European playwrights who deal with the theme. Dr. Batchelder, associate director of the Detroit Industrial Mission, is concerned in a major way with tracing the ethical implications of our national decision. This he does in a two-fold manner: first, by examining the ethical issues at stake; and second, by noting the manner in which the exigencies of war affect moral thinking and moral decisions.

Much of the content of the work is historical. The author does recognize that nuclear research, while initially impelled by the fear that Hitler's Third Reich would achieve his goal ahead of our scientists, had a more far-reaching significance, in that the discovery of nuclear weapons would lead also to the discovery of peacetime uses of nuclear energy. He does not, however, allow himself the luxury of thinking that any such peaceful gains will cancel out the grave responsibilities which the total program of nuclear research placed upon us as a nation. The responsible citizen needs the goading of this volume.

Harold B. Kuhn

New Testament Times, by Merrill C. Tenney. Grand Rapids: Eerdmans, 1965. 396 pages. $5.95.

In many respects this volume may well be the most timely of Dr. Tenney's works. Now when the historical and cultural milieu of New Testament events and writings has at last begun to receive the attention that it deserves, it is fitting that someone should summarize the movements and literature that make up the world situation from the death of Alexander the Great to the Church of the early second century A.D. This fine work brings these major factors into focus and makes the presentation vivid with one hundred thirty excellent photographs, several original maps, extensive charts, exhaustive indices, and a detailed bibliography. At last in the compass of one readable book is a broad orientation in the data underlying the judgments that must be made in the study of New Testament events and literature.

Dr. Tenney rightly sees three basic cultural tensions playing upon the embryonic Church: Judaism, Roman imperialism, and Hellenism. Fresh studies in these fields today are correcting many earlier

errors concerning the sources of New Testament theology and literature. Other deeply rooted views have survived in New Testament criticism in spite of their conflict with what had been traditionally supposed to be the cultural milieu from which the movements and the literature sprang. Tenney's work gives the student and the general reader the proper starting point for scholarship in a clear outline of the world in which the Church was born and the New Testament written. With this perspective, it is hoped that the future will produce more sound New Testament scholarship with a stronger hold on truth and greater ability to discern misleading errors.

The author covers an amazing amount of detail in this single volume. Five chapters lead up to the time of Christ with a broad coverage of New Testament history, including the political scene, the cultural tensions, the Jewish heritage, and the pagan pressures. Ancient and recent sources of knowledge are tapped to make the result both comprehensive and up-to-date. The Roman reigns then set the background for the birth, life, and ministry of Christ. The Jerusalem Church is seen against its environment. Step by step, Christianity unfolds in live historical situations, solving crucial problems, expanding into new territories, facing new kinds of opposition, consolidating its position, perfecting its organization, becoming an institutional church, and facing the challenge of determined emperors. The action and interaction display more clearly the spiritual dynamic of the Gospel and the other forces that left their stamp upon the Church and its literature.

Wilber T. Dayton

The Foundations of New Testament Christology, by Reginald H. Fuller. New York: Scribners, 1965. 268 pages. $5.95.

As the title indicates, this is not a statement of Christology in terms of systematic theology but an examination of the data in the New Testament books that lie at the base of the doctrines that have emerged. Following the methods of form-criticism and what the author calls traditio-historical criticism, the primary task of the book is to sort out the few valid historical references to Jesus' own self-understanding and to make plain on what bases the great bulk of the Gospel material must be referred, not to Jesus' own words, but to the interpretations added by the believing Church. Then the elements that were irrelevant to the historical Jesus are imported one by one as theological, or rather christological, data to furnish the basis of the opinions formed concerning Christ in the early Church. Or, he

more fair to Dr. Fuller's terminology, he uses the words "faith" and "interpretation" instead of "opinions."

In his detailed grasp of the documents and patterns of New Testament times, the author displays massive scholarship. He moves with facility and discernment not only through Greek, Hebrew, and Aramaic sources but also in European languages relevant to his purpose. Documentation is abundant and authentic. A master of the critical method, Dr. Fuller writes with rare insight out of a background rich in facts. The volume is excellent from the standpoint of what can be produced within the critical framework that has been so popular of late. It should also be said that the breadth and depth of his insights have saved him from the extreme statements of many contemporary scholars, even on occasion suggesting a somewhat conservative approach.

But the book is hard reading for one who approaches Scripture with a simple faith in the New Testament as the reliable account of Spirit-inspired men who were first-hand witnesses to what our Lord said and did. Though Dr. Fuller handled his method well, one must question whether or not he had the right method. If not, the results could hardly be satisfactory. Starting-points and presuppositions determine conclusions. And the present reviewer holds the view that the type of source criticism here used is a reductionism which, when it has finished with the sacred page, inevitably leaves but torn scraps of equivocal reports.

Even the resurrection of Jesus, on which the fate of the New Testament turns, is not clearly affirmed. The author evades the "less important" historical question and asserts the "more significant" faith of the early believers. Whether or not Jesus had any experience of resurrection, the Church had a real experience of believing it. Anything Jesus is quoted as saying that reflects a clear Messianic self-consciousness is torn from His lips and is attributed to later interpolation resulting from the creative imagination of the Church in the light of its belief in a risen Christ. The Mark tradition, Q, the Matthean source, and the Luke source are carefully classified to give critical grounds for this reductionism. It is accepted as a settled fact that Jesus was not at all referring to Himself with any eschatological implication when He spoke of the Son of Man. It was the Church that identified Jesus with the Son of Man as a result of the awe and reverence instilled in it by the resurrection belief. Of course, Mark is held to be the earliest Gospel. The other Gospels are kept within the first century but not within the lifetime of any apostolic writer. And it is carefully noted that John, whose Gospel is full of Jesus' own Messianic proclamation, is not the apostle but some particularly unauthentic later writer.

It is natural that familiarity with these commonly accepted views dulls the sense of horror that a scholar should feel for such pious denials of the apostolic witness of Christ. But perhaps not the least

service rendered by this learned book is its setting forth in clear light for the less initiated exactly what the "modern critical method" in its common use does to the faith once delivered and to the records concerning the Saviour Himself. While it is admitted that the book ends with an abundance of christological data, its authority is not that of divine revelation and apostolic testimony. Rather it is the authority of the creative imagination of believers whose determining categories of thought come from Jewish and Greek culture patterns. Though one must grant the contribution which human background and environment have made to the phrasing of the Christian proclamation, and acknowledge the assistance this gives to the understanding of certain revealed truths, how can Christian believers attribute their very Christology to creative human imagination and to the accidents of birth in a given culture pattern? To do so is to disagree thoroughly with the scriptural proclamation itself.

Wilber T. Dayton

Healing and Redemption, by Martin H. Scharlemann. St. Louis: Concordia, 1965. 122 pages. $1.95 (paperback).

This new volume in the field of the Church's ministry of healing is authored by Martin H. Scharlemann who since 1952 has served as professor of New Testament at Concordia Theological Seminary.

Here is a much needed book. It is all too easy to think only in terms of the "activity" of a ministry of healing. But an effective ministry of healing must be undergirded by a sound theology of healing. As the author points out in his Preface:

> The need of articulating a theology of healing arises wherever the church confronts the responsibility of dealing with sickness as part of the total situation from which men long to be redeemed.
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> . . . . . .
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> If the following chapters should make some small contribution to the ability of seeing the ministry of healing from a perspective that lies closer to the center of the church's life, one of our major purposes shall have been accomplished.

The body of the book is developed from the thesis that if men are to be healed they must be viewed in terms of their totality, their solidarity, their continuity, and their community. Man must be taken from his isolation to this new awareness of his cosmic and eternal relationships. The author is thus concerned in applying the major insights of contemporary biblical theology in relation to man's solidarity, totality, continuity, and need for community, to a ministry of healing.

Health is not just the absence of disease. It is wholeness. To be well means standing in a relationship of undisturbed solidarity with the cosmos and with God Himself, in and through Jesus Christ.

Every healing miracle is a testimony to the redemptive presence and power of Jesus Christ. If sinful men had been left to themselves, only illness and death would prevail among us. But sick people are made well—a revelation of the redemptive purpose of Him who is the Lord of the universe, the Head of the Church. The ministry of healing is part of the story of God's saving purpose with men. Actually, there is no theology of healing *per se*. Rather does a ministry of healing emerge from sound biblical and theological concepts relating to man, the Kingdom of God, the Holy Spirit, and the Church.

This volume is crowded with helpful insights. With clarity and conviction the writer points out the unique contribution of the Christian Faith to medical science:

> It would seem, therefore, that the Christian faith can, on this score, make a contribution to the practice of medicine, psychology, psychiatry. It would appear that here a Christian doctor, psychologist, or nurse has the opportunity to deal with his patients at a depth unknown to his secular colleagues. He is enabled to think of his patients also in terms of such spiritual values as man's totality, his need for an awareness of solidarity, a sense of continuity and community.

The author has written with more than the pastor in mind. He is thinking also in terms of the doctor, the nurse, and the missionary. An entire chapter on "Medical Missions" is appended as a "postscript." A bibliography at the end of the book is a valuable complement to the whole.

Every person interested in a sound and effective ministry of healing in the Christian Church must read this treatise. It will prove stimulating reading for the spiritually-minded person who seeks to discover an adequate biblical and theological foundation for his convictions in the area of healing.

Frank Bateman Stanger

Spiritual Depression: Its Causes and Cure, by D. Martyn Lloyd-Jones. Grand Rapids: Eerdmans, 1965. 300 pages. $2.95.

Faith on Trial: Studies in Psalm 73, by D. Martyn Lloyd-Jones. Grand Rapids: Eerdmans, 1965. 125 pages. $2.95.

Since sermons are not primarily meant to be read, they have never been popular reading for either preacher or people. These volumes by the successor to G. Campbell Morgan at Westminster

Chapel in London are the exception. When in London six years ago this reviewer, with limited time at his disposal, asked a prominent church leader there to recommend an outstanding pulpiteer. The reply came unhesitatingly, "Martyn Lloyd-Jones." That Sunday morning was a memorable experience. A few months later came the American edition of Lloyd-Jones' *Studies in the Sermon on the Mount* (Vols. I, II, Eerdmans), described by one competent critic as "the most searching of all expositions of the Sermon on the Mount to be published in the twentieth century."

The present volumes show the same penetrating analysis of human nature, the same soundness of biblical interpretation, and the same strong common sense and balanced judgment. Both of these books set forth in vividly realistic fashion the Christian way as a way of conflict. Again and again the reader identifies himself in these pages in relation to the spiritual problem being treated. And he marvels that another should possess insight enough to write his [the reader's] spiritual autobiography. Often the vital thing in it all is the way Lloyd-Jones unravels what for you was a tangled bit of Scripture until you see clearly God's remedy for your particular spiritual malady. The reader feels that in this preacher he is in the hands of a man who truly loves men. With what solicitation, with what words of encouragement and confidence does this mentor of souls seek to shepherd his flock! From him preachers will learn much about the pulpit art of handling men. Lloyd-Jones speaks as one who "sat where they sat."

In *Spiritual Depression: Its Causes and Cure*, the writer devotes chapters to topics like these: vain regrets, fear of the future, feelings, looking at the waves, the spirit of bondage, weary in well-doing, discipline, and chastening. A basic thesis in all these sermons is the preacher's concern that Christians demonstrate in daily life the *joy of the Lord.* "In a sense a depressed Christian is a contradiction in terms, and a very poor recommendation for the gospel. We are living in a pragmatic age. The one question people ask is: Does it work?"

Preliminary to curing spiritual despondency is man's learning how to handle himself. The dictum "Know thyself" is packed with meaning in these sermons. This preacher's unveilings of the mixedness and perverseness of human nature does much to clear the ground for the application of the only remedy for man's condition—the Word of God. In this connection his elucidation of the Word is always clear, always soundly evangelical.

Faith On Trial is a study of Psalm 73. It deals with a problem that has always perplexed God's people—why should the godly suffer while the ungodly seem to prosper? Here the author in dramatic manner exposes the soul of the psalmist to our gaze. He leads him step by step from a position of near-despair to one of final victory and assurance. Eleven sermons on this Psalm suggest a rather

thorough treatment of the whole. The writer avoids perplexing textual problems that might confuse laymen, and concerns himself mainly with the heart of the psalmist's message.

Inasmuch as these sermons are reproduced virtually as they were delivered, they are oral in style, at the same time betraying one or two weaknesses not uncommon to this manner of communication. In his concern to make his meaning clear, the preacher tends to be expansive rather than concise. For the same reason, an idea is sometimes unduly amplified by presenting it in extended fashion in more than one form. The practice makes for a repetitive style. Yet on the whole the thinking is orderly and progressive. The wealth of spiritual content in these volumes neutralizes any minor defect in style. Here is preaching that communicates and illuminates. Preachers and laymen alike will read these books to their profit, constantly underscoring passages of marked worth.

James D. Robertson

Ezekiel, the Prophecy of Hope, by Andrew W. Blackwood, Jr. Grand Rapids: Baker, 1965. 274 pages. $4.50.

The author of this commentary on Ezekiel, pastor of the Presbyterian Church in West Palm Beach, Florida, is the son of the distinguished author of the same name who has written much on expository preaching. Among the distinctive features of the volume is an analytical outline of the prophecy of Ezekiel, which divides it into two parts. In the first half of the book the author finds three different cycles of warnings. The second half of the book is subdivided into four sections: one dealing with foreign nations, another with Israel's restoration, a third with the Battle of Armageddon, with a final section presenting a portrait of the redeemed community.

The commentary itself, proceeding on a verse-by-verse basis, falls within the framework of the analytical outline. Although there are no footnotes, quotations frequently are included in the body of the text. It is apparent that the author has done some extensive reading in the literature of Ezekiel; he brings to this study a knowledge of biblical languages as well as a wide range of literature on the subject.

Like many commentators on Ezekiel, Dr. Blackwood is often repelled and frustrated by the language of the prophet. Yet at the same time he is convinced that Ezekiel has a message for our times as well as one for his own generation. No special pleading is made for the book of Ezekiel, for this author is ready to recognize its shortcomings as well as its positive contributions. Difficult portions

are dealt with openly and honestly, with a willingness to face problems frankly and constructively. On the whole this volume is evangelical in perspective. A knowledge of Jewish as well as Christian writings is apparent in the sources to which the author appeals. He is alert not only to the problems of Ezekiel but to its positive, constructive values. His general competence is reflected in his judicious handling of difficult portions as, for instance, the opening vision in chapter one in which the general import of the complex vision is set forth without undue concern with its details.

The author may be too much influenced by Ezekiel's critics, a fact which could be accountable for failure to set forth the book's strong points in more favorable and more prominent perspective. Blackwood is convinced that Ezekiel did not actually go through a physical, detailed fulfillment of the dramatic parables of fasting and lying on one's side to symbolize the seige of Jerusalem. Emphasis is placed upon the fact that largely because of Ezekiel's ministry among the captives, the faith of these exiles did not fail but rather survived the destruction of their national entity. More attention could well have been given to features of the new covenant which Ezekiel enunciated so clearly. Part of this is due to the verse-by-verse format of the book, which does not lend itself particularly well to perspectives. The introduction could have been more extended, perhaps less apologetic, and could well have included some word studies of some of the dominant characteristics of the prophet. The influence of this prophecy upon the New Testament might have been set forth with greater clarity.

On the whole this is a needed volume. It calls attention to the important contribution the prophecy of Ezekiel makes to Christian theology, and it is done in a judicious and clear manner. The writer presents a nice balance between learning and practical concern. Its chief value will be to pastors and Bible teachers coming to Ezekiel for illumination and strength.

George A. Turner

Open Letter to Evangelicals: A Devotional and Homiletical Commentary on the First Epistle of John, by R. E. O. White. Grand Rapids: Eerdmans, 1965. 276 pages. $4.95.

In this commentary on what Wesley called "the deepest part of the Holy Scripture," the author reminds present-day evangelicals of the biblical evangelicalism of John's first epistle. This treatise is timely in a day when some forms of evangelicalism betray a high

degree of subjectivism, excessive individualism, and divisiveness. Dr. White finds that John's evangelicalism calls for a "deeper, more ethical, more costly evangelicalism." Part I of the commentary supplies the devotional interpretations (supported by notes in the back of the book). Here, preachers will find a richness of insight and understanding that will help them make Bible truth both interesting and illuminating to the contemporary mind. Part II relates this most evangelical of all epistles to modern-day evangelicals, considering, in turn, Authority, Spiritual Experience, Ethics, Ecumenicity, the Cross, and Jesus.

In discussing "Evangelicals and Ecumenism," the writer affirms the fact that the New Testament Church possessed unity in diversity, and that so long as human nature is various and conscience is free, the potent new wine of the Kingdom will need new and flexible wineskins to preserve it. Evangelicals may go in search of unity, he says, but not beyond certain limits imposed by the teachings of Christ. We cannot forget that divisions have often arisen around those who resisted sin and protested against error. John's emphasis on the communal Christian experience as inseparable from fellowship with God and with man is almost balanced by his emphasis on truth, which is also conceived communally. "All that John says about unity between the brethren is made more provocative by his contention for truth—for in the present ecumenical debate, truth and love seem to many earnest minds, to present irreconcilable imperatives" (p. 192). In other words, the tension between truth and love is inescapable. Evangelicals, convinced of the truth of their interpretation of the Gospel, face two inescapable duties: (1) to witness to that truth in ecumenical circles; and (2) to withdraw, at the point where unity becomes too high—and to do so only for truth's sake.

In "Evangelicals and Jesus," Dr. White asserts that the meaning of the incarnation is sometimes obscured in evangelical theology by the fear of losing the deity of Christ in too frank admission of His complete humanity. The Jesus of the Gospels sometimes occupies but a small place in evangelical piety. White sees the greatest evangelical peril in that type of faith which believes in the atonement, the resurrection, in salvation by faith, even in Jesus, but not in the Christ of Galilee. We are trying to be Christian without Christ as He really was, to prefer Paul's "risen Lord" to the too human, too vigorous and forthright Figure of the synoptic Gospels (p. 217). This, says White, is what John condemns. For John, all Christianity "turns on the historic revelation of God in Christ, the historic communication of divine life in Christ, the historic expiation for sin offered by the Man, Christ Jesus, Son of God" (p. 217). That is why John sets Him centrally in every verse he writes.

James D. Robertson

By What Authority, by Bruce Shelley. Grand Rapids: Eerdmans, 1965. 166 pages. $1.95 (paperback).

The professor of church history at Conservative Baptist Theological Seminary presents a fresh analysis of the writings of the second and early third centuries as they concern authority in the Church. The study centers around four concepts that are traced through the period: creed, rule of faith, tradition, and canon.

Attention is given to the Apostolic Fathers of the early half of the second century because of the implicit standards of truth which they reflected before the challenge of heresy caused these standards to be made explicit. The appeal to the two-fold testimony of the Old Testament and the apostles of Jesus is characteristic of this age. Though there is an abundance of quasicreedal scraps, there is no formal creed in this period. Nor is there any "rule of faith" as such except in the sense that an awareness did exist of the great gulf between Christian truth and heresy.

The "Apologists," who found it necessary to defend the faith, are studied for their stress on authority. The outstanding feature of this group is their persistent appeal to the Scriptures. Trying only to gain the right of a Christian to exist in a non-Christian world, they did not find it prudent to use the New Testament in the same way as the Old. But gradually the concept of "the rule of truth" emerged as the bulwark against heresy.

In the second half of the second century, Irenaeus and Tertullian are studied as the spokesmen of the Church. They accused the Gnostic of making only a pretense of using Scripture. Against error they appealed to a "New Testament" as well as to the Old, to simple, antiheretical creeds or a "rule of faith," and to the "tradition" within the apostolic churches. Each of these had its roots in the first century but came into clearer light as the controversies progressed throughout the second and early third centuries. With the strong Greek and Jewish preference for oral communication, the lines were not always drawn sharply between the authority of the oral teachings and the writings of the Apostles. However, attention is called to the position of Irenaeus and Tertullian, summarized as follows: (1) They asserted the historical basis of the Gospel. (2) The apostles committed to the churches that they founded the truth they had received from Jesus Christ. (3) Christian truth is found in the apostolic writings and in the apostolic message preached in the churches. (4) There is no secret tradition necessary for a proper understanding of the Scriptures. (5) The Scriptures teach what the apostolic churches teach. The rule of faith and the results of proper interpretation of the Bible are the same.

In summary, the point is made that Jesus Christ is the supreme authority for all Christians. The "Protestant" approach is to anchor theology in the changeless by emphasizing the apostolic witness of

Scripture. The "Catholic" approach is to underscore the "magisterium" or living authority of the Church. Hence the problem of tradition and Scripture. The early Church differed from the former position in a greater concern for the oral tradition, and from the latter in strongly supporting the unique priority of written apostolic tradition. The book closes with helpful comments on the relevance of early church attitudes as a corrective to evangelical Protestants who sometimes scorn tradition and to Roman Catholics who elevate it above the Scriptures. An appendix also treats the work of the Holy Spirit in the whole matter.

The book is valuable for its clear analysis and rich insights into both the history and meaning of the basis of Christian belief. It should have a wide reading.

Wilber T. Dayton

Conquering, by Wesley H. Hager. Grand Rapids: Eerdmans, 1965. 110 pages. $2.95.

This is a book about Christian mastery, Christian maturity, Christian triumph. It is authored by the Rev. Dr. Wesley H. Hager, who for fifteen years has been the minister of Grace Methodist Church, St. Louis, Missouri. Dr. Hager was educated at Hamline University, Union Theological Seminary, Columbia University, and New College, Edinburgh.

The author is concerned about each Christian achieving maturity in his life. Maturity is the individual aware of himself, using the body in which he lives—and its resources and skills—effectively, getting along well with other people, mastering the circumstances of life, living for some worthy purpose, and mastered by something outside of and greater than himself, to which he has given himself. But this maturity is impossible unless one conquers the common problem areas in daily life. The writer deals with twelve of these areas: failure, anxiety, boredom, regret, nerves, prejudices, handicaps, weariness, trifles, our worst selves, futility, and death.

The volume is extremely relevant in its content. It is a plea for maturity: the enemies of wholesome living can and must be conquered. It is a plea for effective living: the conquering life has a wholesome effect not only on self but on others. It is a plea for satisfying living: the conquering life makes life worth living.

The author brings many practical spiritual insights to bear on this problem. Chapter 8, "Conquering Our Weariness," reflects this contribution:

> The test of life is living life to the very end. . . A vital daily faith is necessary to conquer life's weariness. . .

> The habit of daily prayer is imperative. . . There must also be the renunciation of self-sufficiency. We must have a power from outside ourselves. . . We must keep at our tasks. Heroes are those who keep going. Saints are the people who day after day just keep on going steadily without slacking. . . We must continually relate our work to our service for God.

The book is rich in illustrative material. This reviewer does not recall ever reading a book so abounding in illustrations—a fact testifying not only to the author's extensive background reading but also to his competence in conserving materials.

The volume will be helpful and challenging to the busy pastor, teacher, or administrator. It will be a worthwhile handbook for every Christian who wishes to learn the Christian secret of triumphant living. Just one minor criticism: In the interests of the lay reader the book would be strengthened if the author had outlined more pointedly the component parts of the techniques to be used in conquering each of these common enemies of "abundant living." Perhaps these could be summarized in outline form at the end of each chapter.

Frank Bateman Stanger

A Manual for Biblical Preaching, by Lloyd M. Perry. Grand Rapids: Baker, 1965. 215 pages. $4.95.

This book, like many another "how-to-do-it" text, will seem somewhat complicated to the reader. It purports to explain just about everything needful for successful biblical preaching. The first three chapters, which comprise the larger part of the book, set forth in turn (I) processes by means of which preaching materials may be gathered from Bible books, (II) sermonic patterns ("foundational," "analytical," "etymological," "illustrational," etc.) to be followed in formulating sermons, and (III) ways of classifying biblical sermons (five kinds of "biographical" sermon, five kinds of "historical," seven kinds of "didactic," etc.). Here the dominie's fondness for analysis and logical arrangement may prove discouraging to the reader. One feels, too, that in some instances classification is arbitrary and overlapping.

Yet the prospector who stays with it will eventually strike gold. Occasionally the reader will want to read and re-read parts. The section on how to proceed in building a sermon (Ch. IA) will be enlightening, especially to the beginner. All will find rewarding content in Chapter IV, which discusses the planning of a preaching program, with particular emphasis on the Church Year. Chapter V gives practical advice concerning ministerial addresses on such

diversified occasions as P.T.A. meetings, ministers' conferences, prison sessions, professional conventions, and the like. To facilitate the study of particular aspects of the sermon an appendix indicates points of emphasis in outstanding preachers of the Church from the beginning. Another useful addition is the author's extensive, classified bibliography on preaching. This book, by the professor of practical theology at Trinity Evangelical Divinity School (Deerfield, Illinois) has some things of value for both beginner and veteran.

James D. Robertson

Plato, the Founder of Philosophy as Dialectic, by Gustav Emil Mueller. New York: Philosophical Library, 1965. 331 pages. $4.75.

Here is a startlingly new interpretation of Plato by one who has been an enthusiastic student and admirer of Plato all his life. The writer holds that Plato is generally misunderstood, that the usual interpretations are based upon distorted legends, that the legends cause the translations to be distorted, and these in turn become the support for the false interpretations. Even Jowett's translation is rejected.

This new interpretation is radically different from the usually accepted version. It denies that Plato was an idealist, and asserts that his supposed world of Ideas is a fiction, that he actually believed in one all inclusive Idea, and that this Idea embraced all reality. It further proposes that Plato did not teach that ideas were separate forms from objects. The writer denies, moreover, that Plato was a dualist with two separate worlds, the one ontological and the other material.

The problem in interpreting Plato, he asserts, lies in the fact that the apparent meaning of his dialogues is not the real meaning. One must be a student of Plato to understand him. Surface interpretation never reaches the real meaning. Mueller feels that Plato is the philosopher par excellence, who saw that the correct philosophical method was dialectic.

Undoubtedly the author is a keen student of Plato and not without support for his position. It seems doubtful, however, if he will soon change the usually accepted interpretation of Plato, especially so since he advocates a new translation of the Greek text. The author, in challenging the commonly accepted interpretation of Plato, may well precipitate a dialogue which will issue in a new understanding of this great thinker.

Ivan C. Howard

Primer on Roman Catholicism for Protestants, by Stanley I. Stuber New York: Association Press, 1965. 276 pages. $3.95.

The issuance of a revised edition of this publication is surely timely. The new volume is brought up to date with facts and figures from recent Roman Catholic history, such as the papacy of John XXIII and the proceedings of Vatican Council II. It aims among other things to furnish a simple and objective account of the basic beliefs and practices of the Roman Church, paralleling this account in its every particular with the corresponding Protestant position, to the end of promoting intelligent cooperation within a spirit of Christian love and understanding. The Catholic perspectives, derived solely from reliable Church sources, were checked and censored by scholars and officials of the Church. Protestant churchmen and theologians assisted the author in his appraisal of the Roman pronouncements and in supplying the Protestant points of view.

This manual will correct erroneous ideas which some Protestants hold concerning Roman Catholicism. The number of points of agreement may surprise many. On the other hand, the issues of profound disagreement between the two branches of the Church should suffice to dispel a superficial optimism that predicts any kind of organic union between Protestantism and Roman Catholicism in the foreseeable future. Yet books like this one, which discuss frankly and sympathetically the beliefs and practices of the two bodies, will do much to foster interfaith activities. Dr. Stuber, a prolific author who has held membership on many ecumenical commissions, was honoured by being invited by Cardinal Bea to attend Vatican Council II as Official Guest Observer of the Secretariat for the Promotion of Christian Unity.

James D. Robertson

Steps to Christian Unity, by John A. O'Brien, editor. New York: Doubleday, 1964. 321 pages. $4.95.

It is significant that the jacket of a volume on ecumenism should link together the ideas of Christian unity and Christian renewal. Perhaps the time will come when the two will not only be considered together but when the second will be given full priority. This symposium, pitched at the level of the knowledgeable layman, brings together the opinions of a wide range of contributors, Roman Catholic and Protestant. The requirement to politeness frequently casts an obscuring mantle over inter-confessional discussions; it does in some measure limit discussion in the work under review.

An outstanding merit of the work is that it seeks to penetrate surface issues and to formulate the hard-core differences between Romanism and Protestant Christianity. One gains the impression that both sets of contributors seem, on the surface at least, to feel that good will will serve to melt many of these. This tendency is more prevalent on the American scene than in genuinely theological circles on the Continent. Karl Barth, in an interview with Tanneguy de Quénétain which is reported by the latter (pp. 86-97), seems to this reviewer to be the most hard-hitting in this respect. His call to a non-evasion of basic understanding of the heart of Christianity is a wholesome corrective to the tendency of some other contributors to assume that differences will melt before the warm sun of dialogue.

The reader of this volume needs to keep several questions before his mind: first, How do the views of Roman Catholic thinkers with respect to the nature of the Church and the temporal centrality of present ecclesiastical authority compare with Protestant views of similar matters? Second, What do Protestant contributors really think of the Reformation? Third, What kind of agreement may be anticipated between historic Christian thought and the new "worldly" theology currently being formulated by the avant garde? Fourth, What differences between Roman Catholicism and Protestantism are the result of several centuries of misunderstanding and mutual suspicion, and which differences issue from root divergences?

There is an admirable candor about the Catholic contributors, especially at the point of practical concerns. Gregory Baum, for example, makes it clear (p. 281) that under any ecumenical arrangement between Rome and Protestants, "the children of Catholics should be Catholics"—this in a discussion of marriages between Catholics and Protestants. Plain speaking at this and related points is all to the good. Roman Catholic contributors recognize, too, that rapprochement between Rome and the denominations composing the World Council of Churches is and will continue to be easier than movements toward unity with distinctly Evangelical bodies.

This volume is admirable for its frank statements of position(s), and for the manner in which it clarifies issues which are frequently obscured in Protestant expositions of ecumenism. The discriminating reader will be in a much better position to evaluate the movement toward overall church unity in depth and within the Christian perspective for having studied this symposium with care.

Harold B. Kuhn